2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

586 wants to marry a second time the woman whom he has divorced, her kin may ask a new *sijâḳ*, dowry, for her, provided he has had no children by her and she is not pregnant. If the man divorces the wife of his own accord, he is not entitled to compensation, but if the wife asks her husband: "Let me go! *ṭalležni*," he may reply: "Bring what I have paid for thee! *hâti-lli warâč*."

593 578 626 No quarreling, words of abuse, or lamentations of married couples are ever heard in the Rwala camps. A man ought never to be seen beating his wife or vice versa, as by doing so they would disgrace, *'ajb čebîr*, themselves and their respective kins for all time. Woe to them, therefore, should they do so — for then the husband's kin and the woman's kin as well as all the neighbors would come over and expel them from both the camp and the tribe. This is the reason why a man never quarrels aloud with his wife, although he may often and thoroughly beat her, *jeḳtelha* (or *jedebbaha*), being careful, however, that nobody shall see him. In the daytime he does so in a corner of the tent, at night in bed. The punishment is applied with the stick used in driving his camel, and that unsparingly. The wife generally covers her face with the bedquilts or presses it into the pillows to prevent even the least sound of her crying from being heard. Otherwise the man might keep on beating her still longer, and any other man might come in, on hearing her, to assist the husband. If the ill-used woman complains to her relatives, she has to return to her husband without getting any satisfaction.

593 582 Mišref eben Kurdi once beat his young wife, a daughter of Prince an-Nûri, for more than an hour not only over her back but over the head as well, so that it was swollen for ten days. On complaining to her father, the only satisfaction she received was that she would get still more if she did not behave herself. She was known to torment Mišref in a hundred ways, while he repaid her with sound beatings. For no sooner was she born, than Mišref, her second cousin, claimed her for his future wife, *ḥaǧǧarha*. When she grew up she could not bear the sight of her bridegroom-to-be, but the more she scoffed at him, the more he insisted on marrying her. Prince an-Nûri himself and his son Nawwâf also begged Mišref to give the girl her freedom, but, appealing to his privilege as her nearest relative whom it is permissible for her to marry, *eben al-'amm*, he maintained that he would not do so before she had

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cannot meet the demand and her kin will not help, the lover can only elope with her. Then they seek refuge either with the Šammar between the middle Euphrates and Tigris, or with the Lhejb in the vicinity of Aleppo, or, perhaps, with the Sirḥân and Beni Ṣaḫr on the southwest border of the Ḥawrân. Once there the lovers care not in the least for either the husband's or the wife's relatives. An elopement carried through successfully dissolves the marriage as completely as a divorce itself.[1] The eloper may now make the woman of his heart his lawful wife but must not return with her to his kin before a reconciliation with her former husband and relatives is effected; otherwise he would expose both himself and her to taunts of every imaginable kind. Therefore he sends to them one messenger after another with entreaties for a reconciliation, which, however, is not easily attained. The former husband is generally obdurate much longer than the woman's kin. These accuse the husband of having himself caused the elopement by his unwillingness to let her go and also because he was unable to guard her better in the first place. They sometimes go even as far as to threaten that they will demand from him compensation for staining their honor, should he not forgive both the lover and the wife with whom he has eloped. For has she not been carried away from them as much as from him? And was he not her proper guardian and protector? The deceived husband must not kill either the eloper or the woman, for then he would furnish a reason for revenge. An elopement of a married woman is brought about by stratagem, not by force, and stratagem is not punishable with death.

If a plain but healthy girl cannot find a husband, it is the duty of her nearest kinsman with whom marriage is permissible to marry her; should he refuse he would be a butt for jokes among all his kin forever. In this manner a girl of al-Witre (or al-Wuṭara), subject to Ebe. Fâ'ûr of the 'Ebede tribe, was married in 1909.

PENALTIES FOR UNCHASTITY

Whoever accuses a female, whether girl or woman, of unchastity and cannot prove it, forfeits his hand; this is cut off by a kinsman of the accused. If he puts himself in good

[1] [illegible]

579 a few hundred meters farther but away from the place where
674 his comrade is stationed. The latter keeps his place at least one hour longer, waiting to see if by chance the theft has been discovered in the camp. Should an alarm be given and search made for the stolen animals, he tries to attract attention to himself and then leads the pursuers in a different direction from that taken by his comrade, until, after eluding them altogether, he makes haste to join him. Then, mounting the captured animal, he makes his escape while the pursuers are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight. If he is caught, his captors beat him, *jaktolûneh*, revile him, *jaṣaḫmûneh*, and, if he is unknown to them, tie him fast to prevent him from running away and stealing something after all. After sunrise breakfast is given him and he is free to go wherever he wishes. In case the thief with the stolen mare escapes and his watching comrade is caught, *kaṣîb*, the latter may be killed on the spot but must not be held in fetters to compel his comrade to return the stolen animal.

681 Fettering is not an established custom, *mâ hi 'âdaten sâni-*
609 *jaten*, among friends. A member of a hostile tribe, when caught in camp at night, is generally put in the irons used for fettering a mare's forelegs in the evening, and he is then called *rabîṭ*. In order to save his life he must offer some animals of his herd as a ransom. In this case it is said that "the captive sent his movable property instead of his neck, *ar-rabîṭ ḳallaṭ ḥalâleh ḥiddâm ruḳubteh*."

577 To steal from a fellow tribesman or even from a neighbor
● 626 is considered a disgrace. A thief of this type is called *bawwâḳ*,
672 *neṭûl*, or *nedû'*. No one will suffer him to come to his tent. Should he enter a tent in another camp, any one knowing him will instantly call the owner's attention to him: "This man is a *bawwâḳ*. Let him not sleep in your place! *Hâḏa bawwâḳ lâ tḫallûh jamraḥ 'endakom*." However, if his sons are known to be honest, they are not made to suffer for their father's shame.

685 If anyone can show indisputable proofs that a fellow
627 tribesman has stolen, for instance, a firearm from him and if the other denies it, the robbed man takes two or three of the offender's camels, drives them before the tent of a more powerful neighbor, and, after obtaining his protection for them, *aḏḫalhen 'alejh*, brings his witnesses. The protector must then

They are of the Šlejb and Šarârât tribes. Such a pauper, *ṣa'îf*, comes to the women's compartment in the tent and whimpers: 735

"O mistress of this tent! behold, I am, by Allâh himself, naked and my family hungera. Therefore I come to Allâh and to this tent; *w-ana ǧâj jamm allâh w-jamm hal-bejt.*"

If there is want in the tent, too, or if they are not willing to give anything, they simply say:

"Run along, we have nothing to give! *kawṭer mâ 'endana šieu.*"

A chief could not, of course, let a beggar go away in that manner, and other Rwala also try to do as much as they can for him. They do it, partly from love of Allâh, *lâhijje*, partly because they like to hear the beggar's thanks and hope that their charity may be extolled elsewhere, *ješkor jeḏkor.*

To conceal a lost article is not considered dishonest as long as nobody calls for it. The finder is not required to search for its owner; he must search for his own property. 425 626●

Many things get lost during the migrations. The camels laden with tents, furniture, rugs, garments, etc., rub against each other or against bushes, roll in the sand, start trotting suddenly, and lose one parcel after another of their load all along the route. Many of these lost things can be easily hidden and appropriated for the finder's own use, as the dress and personal effects of the Rwala and the furnishings of their tents are almost without exception similar in their appearance. It is hard to prove that this or that article does not belong to the person in possession. A dishonest person or one who has no fear of Allâh will not return what he has found even when asked to do so by the owner himself. The latter usually either hires a public crier or, mounting a horse or camel, himself rides slowly through the camp in the evening when all the people are in their tents, shouting: "Oh, thou who hast seen such and such a thing and esteemest Allâh more than that which thou hast concealed! O thou who wilt keep quiet about a thing of no value, be careful that thou takest it not for that which is dear to thee, that the place where thy camels rest at night will not be left empty; and that thou mayest not call for help with no man willing to hear thee! *Já min 'ajjan aḏ-ḏi al-flâni w-hw jeḏkor allâh 'an al-ṛaba' já čâmen al-bâli ta'awwaṣteh bel-ṛâli jaṣbaḥ mrâḥak ḫâli tṣiḥ w-lâ lak wâli.*"

425 626 "Whoever has seen such and such a thing or heard or received news of it, or knows anything of it, let him remember God and not hide it; *já min 'ajjan al-ṭaraz al-flâni aw ḫebber aw 'allem w-hw jeḏkor allâh 'an al-ṭaba'*."

When a man happens to know something of the lost article and hears the shouting, he says: "Come hither and take thy thing!"

If anything belonging to a traveling merchant, Kubejsi, is lost, he too rides through the camp shouting at the top of his voice:

"O ye who hear this voice, praise the Prophet! He is for you the first, 'Ali is the second, and Fâṭma, the prophet's daughter, is the third. Who has seen this and that?"

The finder of the lost article, if willing to return it, shouts back to the crier: "O thou owner of that thing, come hither! *já râ'i-l-ṭaraz elḥâḳ elḥâḳ*."

But if a lost article which has been proclaimed publicly and which has evidently been concealed with the intention of keeping it, is found, the culprit is reviled by the whole camp and soundly thrashed by his kinsfolk, *jenakkelúneh temkîl*, because he has disgraced them.